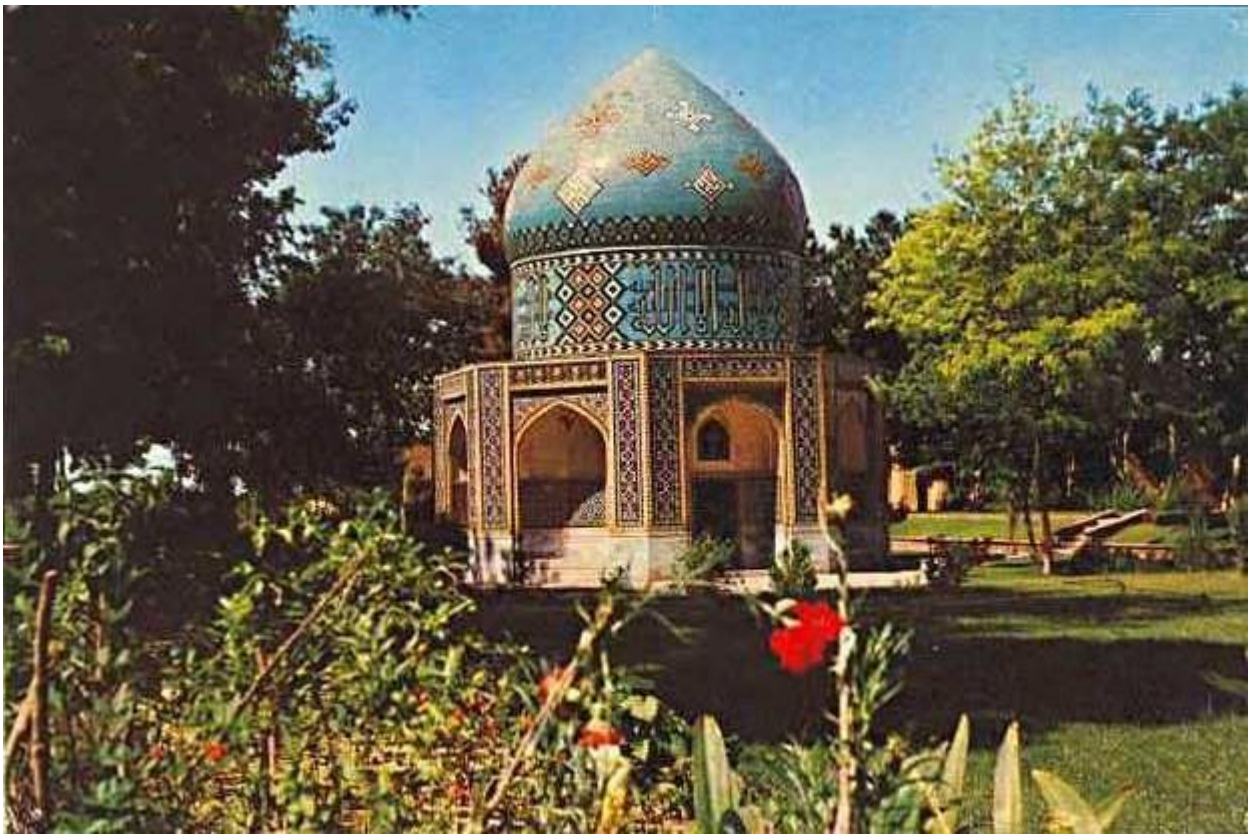
History of the book Tadhkirah al-Awliya of Farid al-Din Attar



By
Mohammed Abdul Hafeez, B.Com.
Email hafeezanwar@yahoo.com
Hyderabad, India.

Published by
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Author's introduction

My Guinness World Record

Claim ID: 287230
Membership Number: 252956
Dear Mr. Mohammed Abdul Hafeez,
Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes We are afraid to say that we are unable to accept this as a Guinness World Record.
The details of two episodes
Owaise of Qarni.
Tipu Sultan.
Unfortunately, we do already have a record for this category and what you have achieved does not better this. The current world record is:

A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu.

We realize that this will be disappointing to you. However, we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision.Guinness World Records have absolute discretion as to which Guinness World Record applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever reason identify some records as either no longer monitored by Guinness World Records or no longer viable.
As your record application has not been accepted, Guinness World Records is in no way associated with the activity relating to your record proposal and we in no way endorse this activity. If you choose to proceed with this activity then this is will be of your own volition and at your own risk.

Once again thank you for your interest in Guinness World Records.

Yours sincerely,
Ralph Hannah
Records Management Team

An appreciation of work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book '*Muslim saints and Mystics'* (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons and on their website.
The link is as follows, which showing the author's name in the book as Mohammed Abdul Hafeez R.A., on their website. Its link is as follows

www.silsilaeiftekhari.in/SufiBooks/140/Mohammed%20Abdul%20Hafeez%20R.A/Tazkara-tul-Aulia%20(Memories%20of%20the%20Saints).aspx

This is the Official site of Iftekhari Silsila. ... Mohammed Abdul Hafeez R.A; Sirat Faqr-ul-Arifeen Maulana Hakeem Sayyed Sikandar Shah R.A; Swaneh-e-Maulana Room Shaikh Shibli Nomani R.A; Sufi

---

About the Author HAFEEZ ANWAR

Is a well-known author, some of his books are a fascination for readers like in the Hadrat Khaja Shamsuddin Turk & Hadrat Bu Ali Qalandar book, this is one of the most wanted HAFEEZ ANWAR author readers around the world.

Dear All

Salam

Please find the link as follows

www.download-books.live/show/book/42604653/hadrat-khaja-shamsuddin-turk-amp-hadrat-bu-ali-qalandar/11969862/407172e5/#

Regards

Hafeez Anwar
Email hafeezanwar@yahoo.com

The verse Fateha (The opening)

It is difficult Your praise and it is hidden Your virtues in all
You are visible there in all and You are there in everything
For every particle, you are created from the beginning to end
You are Sustainer of all not in this world, but in another world
You are Lord of the worlds and you are forgiver of the worlds
You are kind to all and Your kind favor is there for all persons
Those who are pious then You are merciful to such persons
Your special favour is there for them and You are kind to them
You are the owner everyone settle deeds on judgment day
In your hands is a penalty and a prize and you are the owner
All our worship is for Your sake, oh Lord of the two worlds
All slaves belong to you from the origin, if he is big or small
For all our needs you are essential and Your personality is kind
You give all one who calls you as You are a kind helper to all
Guide us such right path now, on which path who went away
With Your graces and all passed away on such path indeed
But there will be no such way never, which is ignored by You
So who lost and misguided on such way due to your anger
This is the prayer of your slave and its is request of your lowest
Accept the prayer of Sahwi as you are an owner of two worlds

Translated by
Hafeez Anwar
Translator ‘ ***Muslim Saints and Mystics’***

(The Tadhkirah al-Awliya of Farid al-Din Attar)
And "***Hasth Bahist***"
Email: hafeezanwar@yahoo.com, Hyderabad, India.

Author's Introduction	

The publication note in the Second Episode by Mr. David Rosenbaum of New York Times

Farid Al- din Attar is considered one of the preeminent mystical poets of the Persian Literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries c. e. born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the Manteq Al- Tayr (the conference of the birds) and the Ilahi- Nama (the book of god) . Muslim Saints and Mystics is an abridgement, translated by A. J. Arberry, of Attar' s only known prose work: Tadhkirat Al- Auliya (the memorial of the saints) , which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, attar relates the story of the execution of Hallaj, the mystic who had uttered the words " I am the truth" in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise Al- Qarani translated by Mohammed Abdul Hafeez, B. Com. , Hyderabad, India, omitted in Arberry' s text, is included in the following link: Owaise al- Qarani.

Kindly note this episode is very popular on the internet and no other

article of the same title is not meeting the reader's requirement and giving full details. So for the reason in many countries, this article is very popular and added on many web sites for the public reading as well for the reference and research purpose. The detail on U.S.A. website on which the second episode is available as follows.

==========

Owaise of Qarni
113k - adobe pdf - view as html

==========

On him, which were explained by the prophet. Then Owaise of Qarni . . . Translated from Urdu to English by Mohammed A. Hafeez, B.Com. Hyderabad, India. , reference book . . .
www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf.And

Tadhkiratal-Auliya' by Farid-AL-Din Attar

Introduction

Farid Al-din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. born in Nishapur in what is today Iran. Attar apparently was a pharmacist but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as The Manteq Al-Tayr (The Conference of the Birds) and The Ilahi-Nama (The book of God) Tadhkiratal-Auliya (Muslim Saints and Mystics) is considered world famous classical book of Persian literature which printed and re-

Printed in many countries.

An abridgement, translated by A.J. Arberry, of Attar's only known prose work Tadhkirat Al-Auliya (The Memorial of the Saints) which he worked on throughout much of his life and which was available publicly before his death. Arberry's translation is an abridgement. The entry on Owaise of Qarani translated by me which

was omitted in Arberry's text is added to the above web site. In Tadhkiratal-Auliya Sheikh Farid-Al-Din Attar wrote many chapters and in those chapters there is full information and details of the titles are available . His style of writing is most interesting and for this reason the readers will remember the chapters from the above great book for a longer time .

Due to many great chapters this book is very famous in the world and it translations are available in many languages of the world. Mr. David Rosenbaum's email message about the publication of the episode 'Owaise of Qarani' on the website www.omphaloskepsis.com of U.S.A.

On Jun 8, 2005, at 9:24 AM,

David Rosenbaum <lijphart@mac.com> wrote:

Attention : Mr. Hafeez,
I have received the RTF file.

Thank you.

Will post it during the next update of the site.

David Rosenbaum

Thanks to Mr. David E. Rosenbaum of New York Times

The second chapter Owaise Al-Qarani was published on the following web site by Mr.David E. Rosenbaum as he was the editor of the web site below. Mr. David E. Rosenbaum's publication note about the entry on Owasie of Qarni. Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: Tadhkirat al-Auliya (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of

ecstatic contemplation.

Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed Abdul Hafeez, B. Com., Hyderabad, India omitted in Arberry's text, is included in the following link: Owaise al-Qarani.

==========

2. Owaise of Qarni (PDF)

will create 70,000 angels same as Owaise of Qarni (Clone) and when ... Owaise of Qarni told him to stay there and he went away and ...

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf - 113k - View as html - More from this site –Save.

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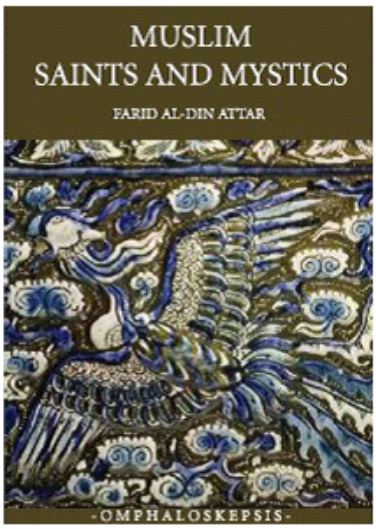
Muslim Saints and Mystics

Attar



Farid al-Din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. Born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the *Manteq al-Tayr* (The Conference of the Birds) and the *Ilahi-Nama* (The Book of God).

Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: *Tadhkirat al-Auliya* (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed A. Hafeez, omitted in Arberry's text, is included at the following link: *Owaise al-Qarani*.

New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death

On the Friday night of Jan. 6, 2006 in Northwest Washington, when New York Times reporter Mr. David E. Rosenbaum was beaten,robbed and dispatched to his death. But in history of the book TadhkiratAl-Auliya (Muslim Saints & Mystics) the name of Mr. David E. Rosenbaum will be remembered always as he had published the above article with the special note with the following details. 1. Some details about the life of Farid Al-din Attar . 2. The details of the works by Farid Al-din Attar . 3. He also introduced the translator (Mohammed Abdul Hafeez B.Com.) and his work of translation of the second main chapter Owaise of Qarni from the above book. The above second episode is from Tadhkirat Al-Auliya (Muslim Saints & Mystics) by Farid Al-din Attar.

My works.

Some of my English translation works include the following books.

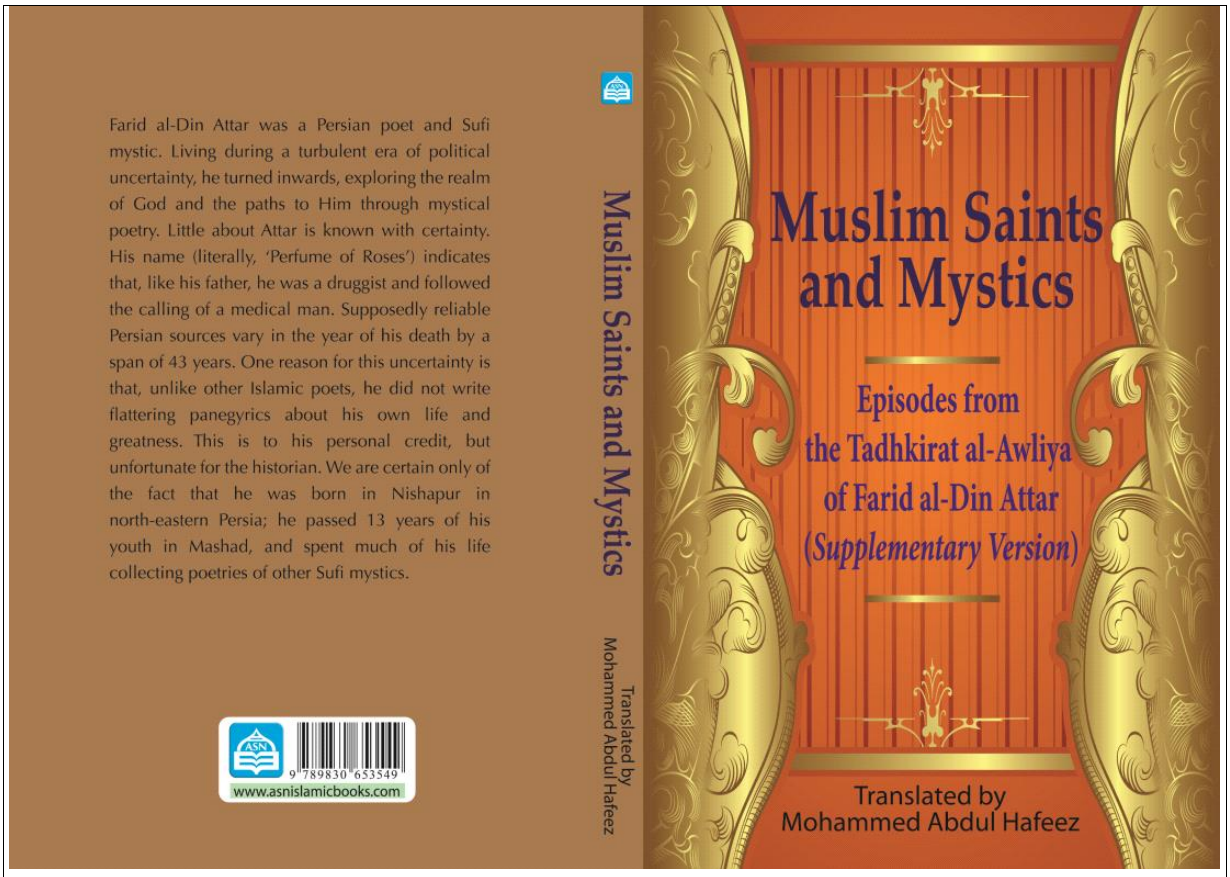
1. Tadhkirtal Auliya (Muslim Saints & Mystics) - A.S. Noordeen Malaysia.
2.Muslim Saints of Hyderabad
3.Gulzar Auliya
4.Kashaf-ul-Asrar
5.Bahar-E-Rahmat.
8. Hasth Bahist
9.200 kid books
10.The 100 names of Madina city
11. The Muslim Saints of of Bider

12. The Muslim Saints of of Bejapur
14.Tadhkirtal Auliya (Muslim Saints & Mystics)
15.Biography of Hadrat Syed Shah Ghulam Afzal Biabani
16. Khair Majalis the advices of Hazrat Nasiruddin Chirag Dehlavi
17. Biography of Hazrat Khaja Usman Haruni
18. Biography of Hazrat Baba Tajuddin Nagpur
19. Anis Arwa by Hazrat Khaja Moinuddin Chisti
20. Biography of prophet Mohammed (peace be upon him)
21. Biography of Hazrat Mashooq Rabbani Warangal
22. Biography of Hazrat Shah Shah Afzal Biabani
23. Biography of Hazrat Syed Shah Sawar Biabani
24. Muslim Saints of Warangal
25.Muslim Saints of Chennai
25. Muslim Saints of Aurangabad

An Ad for my book

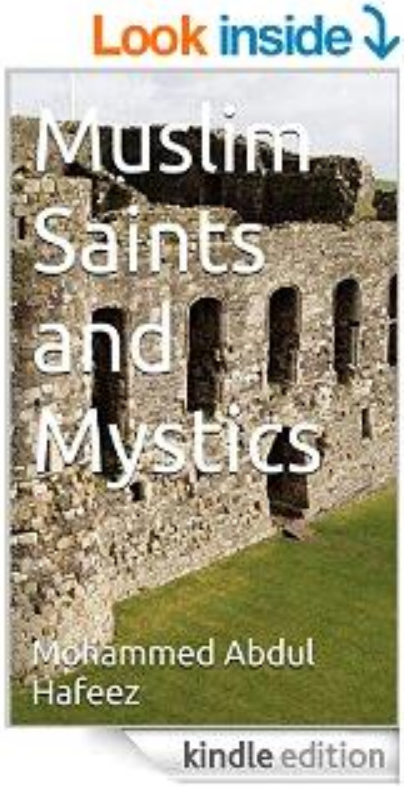
Muslim Saints and Mystics'
Episodes from the *Tadhkirat al-Awliya* of Farid al-Din Attar

Is already released and its selling price is RM 35.00 per copy and which can be had directly from Malaysia from the below address.


Farid al-Din Attar was a Persian poet and Sufi mystic. Living during a turbulent era of political uncertainty, he turned inwards, exploring the realm of God and the paths to Him through mystical poetry. Little about Attar is known with certainty. His name (literally, 'Perfume of Roses') indicates that, like his father, he was a druggist and followed the calling of a medical man. Supposedly reliable Persian sources vary in the year of his death by a span of 43 years. One reason for this uncertainty is that, unlike other Islamic poets, he did not write flattering panegyrics about his own life and greatness. This is to his personal credit, but unfortunate for the historian. We are certain only of the fact that he was born in Nishapur in north-eastern Persia; he passed 13 years of his youth in Mashad, and spent much of his life collecting poetries of other Sufi mystics.
9 789830 653549
www.asnislamicbooks.com
Muslim Saints and Mystics
Translated by Mohammed Abdul Hafeez
Muslim Saints and Mystics
Episodes from the Tadhkirat al-Awliya of Farid al-Din Attar (Supplementary Version)
Translated by Mohammed Abdul Hafeez

Published by
A.S. NOORDEEN
P.O.BOX 42-Gombak,
53800 Kuala Lumpur
Tel: 03-40236003
Fax 03-40213675
E-mail :asnoordeen@yahoo.com

An Ad for my another book
Muslim Saints and Mystics'
Episodes from the Tadhkirat
Al-Awliya of Farid al-Din Attar
(Supplementary version)



This book is already released by Amazon books U.S.A. during the year 2014 and its selling price is USD 5.00 per copy and which can be had directly the from the below address.

In this book three lengthy episodes of Farid al-Din Attar's book '*Muslim Saints and Mystics'are* added and in which world famous episode about Sheikh Abul Hasan Qarqani is available and it is informed of the general public and other learned persons of knowledge of saints and mysticism that the biographical details of Sheikh Abul Hasan Qarqani are not found except in this episode of this book. Address is given as follows from which this book can be had directly.

Amazon.com

The Bio Links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India.

I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site

and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites. I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

My three poems

Please find my three poems which are as follows and these are well known and famous since my college days and which were already published in the A.U. College Magazine of Hyderabad and now I have added these poems in this book.

The Taj Mahal

In the darkness of night
I visited the tomb of white
Full beautiful in the glorious moon light
Shah Jahan's love and Mumtaz's beauty
Making fun of today's love and poverty
No-one leaves without feelings of beauty
After seeing the Taj Mahal's majesty
The Taj was reminding me the duty of love
And showing the king's power of love
Even today in the darkness of strife

The Taj is preaching a lesson of love and life.
By Mohammed Abdul Hafeez, B. Com.

In Thy memory

Her death day came with the fragrance of loving memories
Which shaken the depth of our saddest loving memories
Even the seasonal changes and other worldly affairs
Could not diminish away her saddest loving memories
Due to the saddest grief, our souls are broken
We are worldly losers and our hearts are broken
Oh : her saddest memories you must not die
Guide us to cover the deliverances of the world
Oh : the heavenly Lord takes Thou care of this beloved soul
Who never faced any worldly peace and pleasure.
By Mohammed Abdul Hafeez, B. Com.

The Dim flame

When the flame of her life was going to dim
No one of us not there to say goodbye
It is how painful for our whole lives
That we cannot see her at death time
Death is sure for every human beings
But how her strange death was indeed?
Her loving relatives were far from her
And they cannot reach for the last visit
We should believe in the heavenly Lord
Who made our vast and great human land
Sure she has gained a position in the grave land
So, We should not worry Allah is great and known.
By Mohammed Abdul Hafeez, B. Com.

==========

The author wept very much at the Qazipet grave yard

The author upon his return from his service of the foreign country visited Qazipet after a gap of many years the grave of his grandfather and grandmother at Qazipet recently in the month of May 2014. When he visited the grave of his grandfather, which is under a big Neem tree and its shed is spread over large areas of the graveyard and my grandmother's grave is situated beside the grave of my grandfather. Both graves are well maintained so are available in the good condition.

As the both graves are under the big old Neem tree so there is too much shade as well as so much cold and peaceful atmosphere and comfort is available there. So an atmosphere of peace and comfort is available there too much due to the coolness of the branches of Neem tree which is prevailing in the grave yard. For this reason an atmosphere of coolness and peace condition is there and due to this reason there will be thinking arise in the mind of the author that both of them living in the peaceful condition.

However the author wept too much there because his grandfather who was administrator of the shrine of Qazipet for many years and his grandmother who lived in Qazipet village for many years and she did many endeavour there and she helped many needy women and children there so now both of them are buried in the graveyard of Qazipet shrine and nobody is not there in the village to visit them from their lineage but many unknown visitors are visiting their graves there and the author have personally seen many flowers on the graves which were placed by those unknown persons.

Connection of the author's family members with Qazipet.

When my grand dad Sheikh Dadan reached Qazipet Jagir on his transfer from another place and he was attracted by the teachings of Sufi Center at Qazipet Jagir during the period of Hazrat Syed Shah Sarwar Biabani Radi Allahu anhu the successor and son of great Sufi master Hazrat Syed Shah Afzal Biabani Radi Allahu anhu. When my grand dad became his disciple and he left immediately the following things.

1 .He left his superior job in the police department. 2. He left his native place of Medak. 3. He left his big house in Medak.

Due to the kindness and favour of Hazrat Syed Shah Ghulam Biabani Radi Allahu Anhu my granddad had got the job of estate administrator

of Dargah Sharif and a plot of land of 1000 yards from the center of Kazipet village. On this plot my granddad had constructed a big house (Gulshan Manzil) on 500 yards and one big garden on 500 yards.

Bio, links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites.

The book '*Muslims Saints and Mystics'* was already published by A S. Noordeen Malaysia and in this book available 55 episodes in the year 2013 and another book Muslims Saints and Mystics also published by Kindle, Amazon U. S. A., and in this book lengthy three episodes are available in the year 2014.

I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

At Qazipet Jagir my dad, Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Unisa were born there. In Qazipet my father married to

Akthar Begum, daughter of Mr. Abdul Majeed of Bidar district who was working at that time in the education department as an education officer. After many years of service at Qazipet Dargah Sharif (shrine) with great fame and good name my grand dad passed away and upon his death our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grand mom stayed in the big lonely house with her maidservant as she never thinks to leave the place of his great Sufi master. Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture of her foot, but due to her great love for the great Sufi Center at Kazipet upon her death, we had taken her dead body to Kazipet from Hyderabad and she was buried at the back side of the tomb of her Murshid (spiritual master) Syed Shah Sarwar Biabani. R. A.

During the 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet Jagir but I was not successful in this matter as my son's (Mohammed Abdul Wasi Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We are staying in Hyderabad with our family members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. and Hazrat Syed Shah Sarwar Biabani R.A. at Kazipet Jagir on regular basis.

An event of the theft during the service of period of my grandfather at Kazipet shrine

During the period of Syed Shah Ghulam Afzal Biyabani this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H.E.H.The Nizam of Hyderabad there was every month the royal grant which was used to reach to the custodian of the Qazipet shrine through the supervisor from the government treasury. From there it will reach to the administrator of the estate and who will used to distribute the amount of salaries to all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was

fled to Hyderabad. But in the shrine building the staff members were waiting for him to receive their salaries from him and but at last they were able to know that the supervisor was fled from Qazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Qazipet was in Hyderabad. So the estate administrator Sheikh Dadan, who was grandfather of the translator of this book was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book 'Lemat Biyabani' (This book was already translated by me with the title of *Biographyof Hazrat Syed Shah Ghulam Afzal Biabani* and has been posted by in the paperback and electronic book formats on amazon.com) and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learnt by me that the estate administrator Sheikh Dadan was sent the letters by the post to Hyderabad for the kind perusal of the shrine custodian there.

The estate administrator Sheikh Dadan who is the grandfather of this translator and in whose memory this event was especially translated from the following book for the information of the readers of the International Internet Libraries in U.S.A. especially for the readers of these two websites as follows. www.calmeo.com and www.scribd.com

Upon this it was happened that supervisor of Nobat Khana after spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he made loud and cry in this matter and he requested him to allow him to join back in his post.

It was learnt later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the letters of the Estate Administrator and the advocate was reaching for him. Upon this he was given the travel expenses from Hyderabad to Qazipet to the supervisor of the Nobat

Khana and was sent him from Hyderabad to Qazipet and he was given the instruction to the estate administrator which is as follows.

" That the supervisor was presented in his service and he ashamed of his bad deed so he was forgiven his mistake in this matter.So you also forgive him and allow him to join on his duty. Otherwise, he is poor person having small children with him so they will become economically poor and will be destroyed in this matter. Arrange the salary of Nobat Khana staff members from another fund."

So after some days the supervisor was coming back to Qazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Qazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate.

Reference: from the Urdu book '*Lemat Biyabani'*
By Syed Khaja Sadat Hussain Biyabani

Translated by
Mohammed Abdul Hafeez, B.Com.
Translator ' Muslim Saints and Mystics'
(The Tadhkirah al-Awliya of Farid)

In the last I request the readers of this article to pray for our grandmother and grandfather for which the author will be obliged to them for their kind help and cooperation in this matter. I am also obliged to the unknown visitors of the graves of the my grandfather and grandmother at the graveyard of Kazipet Dargah for their kind visits and placing of the flowers on the graves and for which I could not forget this favour and attention so I will pray for them in this matter to extend my heartfelt thanks in this matter.

Mohammed Abdul Hafeez, B.Com.
Translator ' Muslim Saints and Mystics'
(The Tadhkirah al-Awliya of Farid)

Mr. Hafeez Sahib

Wa alaykum Assalaam,

Jazakallah for your sincere time and efforts it is an impressive contribution Indeed, it is a nice English Translation and will help us to share with English speaking people. There are certain places need to be updated in your translation. May Allah swt bless you with the spiritual support of Hadrath Syed Jalaluddin Jamalul Bahar Mashooq Rabbani.

I believe we should enhance the compilation done by Hazrath Syed Aulia Quadri RA around some 55 years ago-- there are other historical books (should be available in A.P. Archaeology and State Central Library and other libraries .I know some books such as Mishkat un Nubuwwah by Hazarath Syed Ghulam Ali Shah R.A., Mahboob-zil-Menon - Tadkiray Aulia Deccan page 248 and Tawariqul Auliya second part page 528.

Insha Allah, Ali pasha will gather the information on Hadrat Mashooq Allah R.A from above mentioned books and from other sources and we will print a revised edition soon.

Once again, thank you and our heartfelt appreciation for your translation work.

Wassalam.

Kind Regards,

Syed Jalal Quadri

5873 E Beverly Circle

Hanover Park IL 60133

Cell# 847-436-8535

In the loving memory of my mother

Oh mother you lived a long life and left us on 3rd November 2016
And showed us a life struggle by drawing a good road map of life

You have protected us since childhood to our oldest periods of life
So for this we cannot ignore you during our entire period of life

Your life mission was not at all any time dull and in the wasteful ways
But it was an example of struggle and hardworking for the happy life

Your determination power and thinking was so great to fight the life
With such thinking not one, but so good benefits you have gained

You not only acted in worldly matters, but very active in the religion
Your presence in our house was a grace due to the kindness of God

After your demise, there was such a loss and damages in the house
Her name was Akhter, she was a star of the luck during her life period

Her life journey was ended in 6 days in the hospital and which is sad
And left upon us an impression so which cannot be removed from us

Oh Merciful God, you have given her a position in the mortal world
So kindly bestow more mercy and blessings on her final resting place.

Hafeez Anwar
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Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid Al-din Attar)
& Hasth Bahist, Hyderabad

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Preface

This book **Histroy book of Tazkira Auliya of Farid Eldin Attar** is very new and which is written by me and published by him during the year 2019 and this book is translated by me into the English language for the first time for the international editions in many global languages. Please note it is a details biography books of Farid Eldin Attar and in this book there is coverage of his life details and teachings which are added in it.

It is a very hard task as Farid Eldin Attar as who did great endeavours in the area of the Iran but as well as he was also a great preacher of his time. So, in brief, he was pious and spiritual master of his time in Iran. For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavors for the preaching and propagation of Islam in Iran and its sourrounding countires and he was not only a great pious personality of his time at work of Islam in the areas of South India and around this region and there were no such personality during his time.

The readers will find interest in reading this book due to the positive information and some great details of Sufi saint of his time who had arrived in many countries from Iran.

This book is edited and formatted as per the great book **'Muslim Saints and Mystics'** in the English version (**Tadhkirtal Aliyah by Farid al-Din Attar**) which is very famous in the Western world among the English knowing persons. So, for

this reason, there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

This is a small book in which there is a details of the biography of **Sheikh Faird Eldin Attar** is added and in this book there are some great achievements of this great Sheikh from Iran and who was engaged in the sourrounding countires of Iran and some other contries for preaching and propagation of Islamic relgion, which are not yet known to the general, persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will start reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint who was passed away from the world some more than 800 yerars ago.

In the praise of noble prophet Mohammed (peace be upon him)

In Madina there is tomb of the prophet, is visited by angels
It is such tomb, having excellence over empyrean in the sky

Is there any relation with a desert of Madina with the gardens?
So with atmosphere of Madina the garden of paradise is envious

If Madina city is safe then everything is safe
So Allah keeps it as the cause of the blessing

Madina is such a garden city which is the décor of all gardens
The seasons of the gardens of paradise are due to city Madina

While leaving Madina, no need to visit garden of paradise
It is better than the paradise and it is living paradise on the earth

Not we but Allah also love the city of Madina
The love of Madina is like the love the prophet

The beggar of this door is the king of the fate and worlds
The beggar of this place is a matter of envy of the kings

One who has become rich there so his fate could not understand
In the resurrection day prophet Ibrahim will find the help there

Where befall the mercy and is available blessing everywhere
If one leaves Madina then he will not find fragrance of heaven

If there is love of Madina then it is guaranteed of the heaven
On the earth he is called Mohammed and Ahmed in the skies

His praise is well in the world as well it is found in the skies
There is his rule in Madina also he is a ruler of the skies

Madina is the capital and he is the ruler of the two worlds
What mistake you did Akhtar by leaving the city of Madina

As it is such heaven, and desired by angles of the empyrean
Why Akhtar will go to heaven by leaving the city of Madina

What is heaven as it is graceful for the sake of Madina city
Oh Allah help us to reach city of Madina to see how it is there

Translated by
Hafeez Anwar B.Com.
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In the praise of Sheikh Farid El-din Attar

Who is a knower of the secrets of Allah
And he is a helper with all persons of Allah

Store of truth and piousness Hadrat Shah Farid
He was the symbol of truth and the reality of Allah

Whoever will catch the edge of his shirt get the reality
The goal of the truth is the aim of Hadrat Shah Farid

He was Salik and Majzub and Majzub Salik sure
He was devoted and lover of the God of the universe

Mystic got from him the grace and favour of mysticism
The guide of the way of the truth was Hazrat Shah Farid

Shah Farid you were great spiritual master of your time
Oh Shah Farid how great is your status and position

He was passed the mystic way of and shown itd way
That he is a reflection of his great spiritual master

He was Sheikh of time, Qutub, mystic, and knower of truth
He was a mirror of the truth known as Hazrat Shah Farid

He was the ideal perfection due to the grace of Allah
Shah Farid was finished him in the personality of Allah

Who will know his position and status of great
Hazrat Shah Farid who was more than thinking

He never ignores the edge of Islam by his hand

He was such a person known as Shah Farid

The mirror of soul and heart are manifested by his remember
 Peer Shah Farid Who was the life of religion and faith

Many misguided persons found the way by his advice
He was a leader and chief called Hadrat Peer Shah Farid

Till today his favour of innermost is found there
He known as a person of generosity as Peer Shah Farid

We should get charity for the sake of Peer Shah Farid
He was famous and known for his connection as Attar

Due to the favour of Allah, we got this link
And Shah Farid shown us the knowledge

Hafeez is one fakir of your door of excellence
And whose helper you are oh Shah Farid Attar

Translated by
Hafeez Anwar

Introduction

Abu Hamid bin Abu Bakr Ibrahim Farid al-Din Attar was born in AD 1145 or 1146 in Nishapur province of Iranian Khorasan and died circa 1221. There is disagreement over the exact dates of his birth and death, but several sources confirm that he lived almost a hundred years. Different stories are told about the death of Attar. One common story is as follows. He was captured by a Mongol. One day someone came along and offered a thousand pieces of silver for him. Attar told the Mongol not to sell him for that price since the price was not right. The Mongol accepted Attar's words and did not sell him. Later, someone else came along and offered a sack of straw for him. Attar counseled the Mongol to sell him because that was how much he was worth. The Mongol soldier became very angry and cut off Attar's head. So he died to teach a lesson. Attar, much better-known by his pen names Farid al-Din and Attar ('the pharmacist'), was a Persian and Muslim poet, Sufi, theoretician of mysticism, and hagiographer.

Farid al-Din Attar was a Persian poet and Sufi mystic. Living during a turbulent era of political uncertainty, he turned inwards, exploring the realm of God and the paths to Him through mystical poetry. Little about Attar is known with certainty. His name (literally, 'perfume of roses') indicates that, like his father, he was a druggist and followed the calling of a medical man. Supposedly reliable Persian sources vary in the year of his death by a

span of 43 years. One reason for this uncertainty is that, unlike other Islamic poets, he did not write flattering panegyrics about his own life and greatness. This is to his personal credit, but unfortunate for the historian. We are certain only of the fact that he was born in Nishapur in north-eastern Persia; he passed 13 years of his youth in Mashad, and spent much of his life collecting the poetry of other Sufi mystics.

He was the son of a prosperous chemist, and got an excellent education in Arabic, theosophy and medicine. He helped his father in the store and on his father's death, took over its ownership. The people he helped in the pharmacy used to confide their troubles in Attar and this affected him deeply. Eventually, he abandoned his pharmacy and travelled widely to Kufa, Mecca, Damascus, Turkistan, and India, meeting Sufi sheikhs and returned promoting Sufi (Islamic mysticism) ideas to his home city of Nishapur.

Attar speaks of his own poetry in various contexts, including the epilogues of his long narrative poems. He confirms the guess likely to be made by every reader that he possessed an inexhaustible fund of thematic and verbal inspiration. He writes that when he composed his poems, more ideas came into his mind than he could possibly use. He also states that the effort of poetical composition threw him into a state of trance in which he could not sleep.

Like his contemporary Khaqani, Attar was not only convinced that his poetry had far surpassed all previous poetry, but that it was to be intrinsically unsurpassable at

any time in the future, seeing himself as the ‘seal of the poets’ and his poetry as the ‘seal of speech’.

The *Mantiq al-Tayr* (*The Conference of Birds*) written in the twelfth century by Farid al-Din Attar, a metaphorical tale of birds seeking a king (God) has inspired readers across time and around the world. This epic poem tells of a conference attended by all types of birds, who pose a series of questions to their leader, the hoopoe. The stories he tells in reply are allegories for the spiritual quest and its pitfalls. *Mantiq al-Tayr* or *The Conference of Birds* is

known as his most famous epic poem, which is consecrated to the tale of the spiritual quest of 30 birds to find their supreme sovereign, the simurgh. This work was modelled on the treatise on the birds composed half a century earlier by another Sufi master, Ahmad Ghazali (d. 1126 CE), founder of the ‘School of Love’ in Sufism. This epic masterpiece has also enjoyed several musical and theatrical adaptations in the West, while its stories are common subjects of illustration in Persian miniature painting. Attar’s most celebrated works are *The Conference of Birds* and a poem consisting of 4,600 couplets. The poem uses allegory to illustrate the Sufi doctrine of union between the human and the divine.

In the edition of R. P. Masani’s 1923 translation, noted Sufi scholar and spiritual teacher Andrew Harvey sets the scene. ‘The allegorical framework has the stark, luminous simplicity of Islami calligraphy. You may believe you are reading a witty, dazzling allegory. Very soon, however, if you reading with attention, you will realise you are being

drawn into a vision of a mystical path of the greatest depth.'

Attar is best known for his often-translated masterpiece *Mantiq al-Tayr*, literally meaning 'the conference of birds', still considered to be the best example of Sufi poetry in Persian language after Rumi's verses. Distinguished for his provocative and radical theology of love, many lines of Attar's poems and lyrics are cited independently as maxims in their own right. These paradoxical statements are still known by heart and sung by minstrels throughout Iran, Afghanistan, Tajikistan and wherever Persian is spoken or understood, such as in the lands of the Indo-Pakistani subcontinent.

Other important works of this prolific poet include the *Elahi-Năma* (*Book of God*) and the *Mosibat-Nama* (*Book of Adversity*), both of which are mystical allegories similar in structure and form to *Mantiq al-Tayr*, the *Divan* (*Collected Poems*) and the famous prose work, *Tadhkerat al-Awliya*, an invaluable source of information on the early Sufis (abridged English translation, *Muslim Saints and Mystics*). From the point of view of ideas, literary themes, and style, Attar's influence was strongly felt not only in Persian literature but also in other Islamic literatures. His great prose work comprises the monumental compendium in Persian of biographies of famous Sufis, called *Tadhkerat al-Awliya*, or *Memoirs of the Saints*. Attar composed at least 45,000 couplets and many brilliant prose works in six important works of poetry and one major prose work.

Asrar Nameh (or the *Book of Mysteries*), which strings together a series of unconnected episodic stories, is known as Attar's least-known poems.

Attar's *Book of Adversity* (*Mosibat-Nama*) recounts the Sufi path in other terms, following the voyage of the contemplative wayfarer or 'pilgrim of thought' (salik-i-fikrat) through the mineral, vegetable, animal, human, and angelic realms.

Attar's divine book *Elahi-Năma* relates the story of a king who asks his six sons what they most desire. They all ask for worldly things, and the king exposes their vanity in a series of anecdotes.

The *Book of Selections* (*Mukhtar-Namah*) is a collection of over 2,000 quatrains (ruba'i) arranged in 50 chapters according to various mystical themes, and his collected poems (*Divan*) contains some 10,000 couplets which are notable for their depiction of visionary landscapes and heartrending evocations of the agonies and ecstasies of the mystic.

These poems are notable not only for their thematic unity, with usually just one mystical idea, or a series of related concepts from first verse to last line being elaborated progressively, but also for their esoteric hermeticism and unconventional religious values.

The attribution of the *Book of Khusraw* (*Khusraw-Namah*, a romance of the love between a Byzantine princess and a Persian prince, with almost no mystical content) to the poet has been rejected on convincing stylistic, linguistic and historical grounds, as spurious.

Attar's works had such an impact on both the Sufi community and the literate public at large that his fame soared soon after his death. He was imitated rapidly, so that today there are some 23 works falsely attributed to 'Attar' proven by modern scholars to be spurious or of doubtful authenticity. If we take merely the works that are unquestionably his, comprising a good 45,000 lines, the achievement is monumental.

However, the most important aspect of Attar's thought lies in the fact that all of his works are devoted to Sufism (Tasawuf) and throughout all of his genuine collected works, there does not exist even a single verse without a mystical colouring: in fact, Attar dedicated his entire literary existence to Sufism.

Farid al-din Attar is considered one of the pre-eminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the twelfth and thirteenth centuries C.E. born in Nishapur in what is today Iran.

Attar reached an age of over 70 and died a violent death in the massacre which the Mongols inflicted on Nishapur in April 1221. His mausoleum is located in Nishapur. It was built by Ali-Shir Nava'i in the sixteenth century.

Attar apparently was a pharmacist but little information about his personal life is known. Information about Attar's life is rare. He is mentioned by only two of his contemporaries, Awfi, and Khadja Nasir ud-Din Tusi.

Attar wrote a number of books on Sufism. According to his own writings, Sufism was meant to be a spiritual

search for a union with God. This search throughout history has taken many forms, but for Attar it was quite specific. Parallels may be seen with Dante. According to Attar, the spiritual pilgrimage of man brings him through seven successive ‘valleys’. First is the valley of quest, where ascetic means are adopted; then follows the valley of love, which may be compared to Dante’s earthly paradise; then follow the valleys of knowledge, detachment, unity, and amazement; and finally, the valley of annihilation of the self is reached. This is the supreme state of divine union with God. Sufism was meant to be an all-encompassing effort to live in a meaningful, religious frame of mind.

Attar died fleeing the Mongol hordes under Genghis Khan. Just before his death, Attar met a young poet, Rumi, to whom he gave some of his philosophical poems. Rumi perpetuated and added to the philosophical development of Sufism and the understanding of Attar. This is solid evidence that Rumi met Attar as a young boy as Rumi’s family abandoned the city of Balkh. On their way, Rumi’s father came to visit Attar. It is reported that Attar gave a copy of one of his mystic poetry books to the young Jalal Din (who was not called Rumi or Molana until much later when he became the great mystic and poet as he is known today). Their meeting has been reported by various sources, including by Rumi’s own son Hassam al-Din. Attar is one of the most prolific figures of Persian literature. He wrote over a hundred works of varying lengths from just a few pages to voluminous

tomes. Generally speaking, most of his books are popular and relatively easy to read.

Two of Attar's works have been translated into English. S. C. Nott translated *Conference of the Birds* (1954); and Bankey Behari (1961) and A. J. Arberry (1966) published abridged translations of *Memoirs of Saints*, both with excellent introductions. The best works about Attar are Eduard G. Browne, *A Literary History of Persia*, vol. 2 (1906), and Margaret Smith, ed., *The Persian Mystics: Attar* (1932). Attar is represented in A. J. Arberry, *Aspects of Islamic Civilization as Depicted in the Original Texts* (1964), and James Kritzeck, ed., *Anthology of Islamic Literature: From the Rise of Islam to Modern Times* (1966). For a discussion of the Sufism of Attar, see A. J. Arberry, *Sufism: An Account of the Mystics of Islam* (1950), and Idries Shah, *The Sufis* (1964). In 2002, an international conference entitled 'Farid al-Din Attar and the Persian Sufi Tradition' was held by the Iran Heritage Foundation in collaboration with the Center of Near and Middle Eastern Studies at the School of Oriental and African Studies (SOAS), and the University of London. The conference, which was convened by Dr Leonard Lewisohn, author, translator and researcher in the area of Islamic studies and a specialist in Persian language and Sufi literature, and Christopher Shackle, Professor of Modern Language of South Asia at SOAS at the University of London, was the centerpiece of a number of musical, poetic and artistic events in London to celebrate Persian mysticism and the literary contributions of Farid

al-Din Attar.

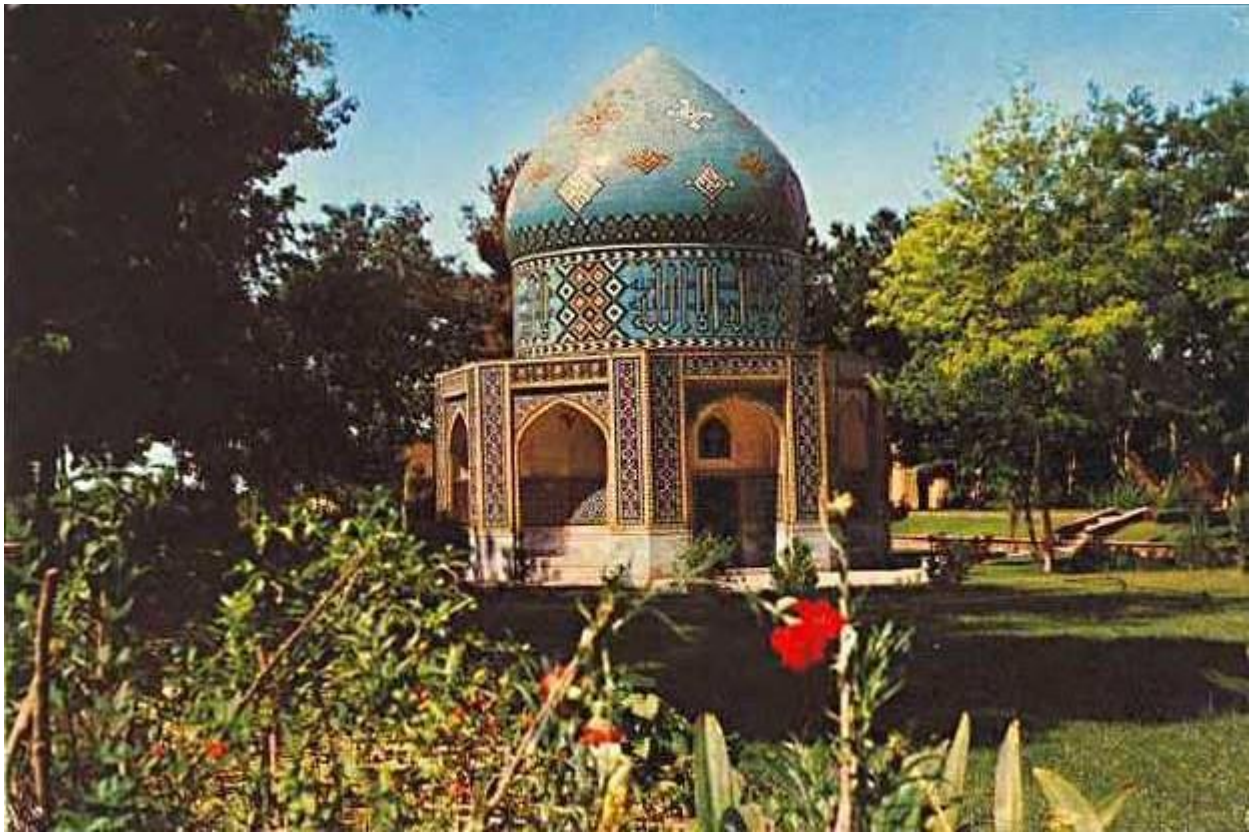
Attar's tomb in Nishapur attracts a large number of tourists every year who visit the historic city of Nishapur to pay tribute to this great Persian poet and writer. Nishapur (or Neyshăbur) is a city in the Razavi Khorasan province in north-eastern Iran, situated in a fertile plain at the foot of the Binalud Mountains, near the regional capital of Mashhad. Every year, concurrent with the commemoration day of Farid al-Din Attar Neishaburi on 14 April, a special ceremony is held in Nishapur, Razavi Khorasan province with the attendance of intellectuals, academic members, authors, students, etc. *Tadhkerat al-Awliya* (*Muslim Saints and Mystics*) is considered a world famous classical book of Persian literature which has been printed in many countries in many international languages, having inspirational stories from the lives of the earliest Sufis by the great thirteenth-century Persian Sufi poet, Farid al-Din Attar, the most famous work of its kind.

The thought-world depicted in Attar's works reflects the whole evolution of the Sufi movement. The starting point is the idea that the body-bound soul's awaited release and return to its source in the other world can be experienced during the present life in mystic union attainable through inward purification. By explaining his thoughts, the material used is not only specifically Sufi, but also from older ascetic legacies. Although his heroes are for the most part Sufis and ascetics, he also introduces stories from historical chronicles, collections of anecdotes, and

all types of highly-esteemed literature. His talent for perception of deeper meanings behind outward appearances enables him to turn details of everyday life into illustrations of his thoughts. The idiosyncrasy of Attar's presentations invalidates his works as sources for study of the historical persons whom he introduces. As sources on the hagiology and phenomenology of Sufism, however, his works have immense value. Judging from Attar's writings, he viewed the ancient Aristotelian heritage with scepticism and dislike. Interestingly, he did not want to uncover the secrets of nature. This is particularly remarkable in the case of medicine, which fell within the scope of his profession.

He obviously had no motive for showing off his secular knowledge in the manner customary among court panegyrists, whose type of poetry he despised and never practiced. Such knowledge is only brought into his works in contexts where the theme of a story touches on a branch of natural science.

Attar’s Mausoleum in Nishapur, Iran



Inscription on Attar's tomb as translated by Garcin de Tassy

God is Eternal…Here in this garden of a lower Eden, Attar perfumed the soul of the humblest of men. This is the tomb of a man so eminent that the dust stirred by his feet would have served as collyrium to the eye of the firmament…and of whom the saints were disciples…In the year of the Hijra 586 he was pursued by the sword of the army which devoured everything, being martyred in the massacre which then took place…Increase, O Lord, his merit…May the glory be with Him who

> dies not and holds in his hands the keys to unlimited forgiveness and infinite punishment.

His grand book *Tadhkerat al-Awliya* in prose and his most famous works in verse include:

Asrarnameh
Elahinameh
Mosibatnameh
Manteq-u'ttair
Bulbulnameh
Heydarnameh
Mokhtarnameh, and
Khosrownameh.

In the preface to the 'Memorial' (*Muslim Saints and Mystics*), Attar lists his reasons for writing the book, but not the sources used by him. His declared motives, as summarized by R. A. Nicholson, are as follows.

1. He was begged to do so by his religious brethren.
2. He hoped that some of those who read the work would bless the author, and, thus, possibly, secure his welfare beyond the grave.
3. He believed that the words of the saints were profitable even to those who could not put them into practice, inasmuch as they strengthen aspiration and destroy self-conceit.
4. Jonaid said, 'Their sayings are one of the armies of Almighty God whereby He confirms and reinforces the disciple, if his heart be dejected.'

5. According to the Prophet, ‘Mercy descends at the mention of the pious’: peradventure, if one spreads a table on which mercy falls like rain, he will not be turned away portionless.
6. Attar trusted that the blessed influence of the saints may be vouchsafed to him and bring him happiness before he died.
7. He busied himself with their sayings in the hope that he might make himself resemble them.
8. The Koran and the Traditions cannot be understood without knowledge of Arabic, wherefore most people are unable to profit by them; and the Sayings of the Saints, which form a commentary on the Koran and the Traditions, were likewise uttered, for the most part, in Arabic. Consequently, the author has translated them into Persian, in order that they may become accessible to all.
9. Since an idle word often excites keen resentment, the word of Truth is capable of having a thousandfold effect even though you are unconscious thereof. Similarly, Abd al-Rahman Eskafi said that the reading of the Koran was effectual, although the reader might not understand it, just as a potion of which the ingredients are unknown.
10. Spiritual words alone appeal to the author. Hence, he composed this ‘daily task’ for his contemporaries, hoping to find some persons to share the meal which he had provided.
11. The Imam Yusof Hamadhani advised some people, who asked him what they should do when the saints had passed away from the earth, to read eight pages of their

sayings every day. Attar felt that it was incumbent upon him to supply this desideratum.

12. From his childhood he had a predilection for the Sufis and took delight in their sayings. When such words are spoken only by impostors and when true spiritualists became as rare as the philosopher's stone, he resolved to popularise literature of this kind so far as lay in his power.

13. In the present age the best men are bad, and holy men have been forgotten. The Memorial was designed to remedy this state of things.

14. The Sayings of the Saints dispose men to renounce the world, meditate on the future life, love God, and set about preparing for their last journey.

One may say that there does not exist in all creation a better book than this, for their words are a commentary on the Koran and Traditions, which are the best of all words. Any one who reads it properly will perceive what passion must have been in the souls of those men to bring forth such deeds and words as they have done and said.

15. A further motive was the hope of obtaining their intercession hereafter and of being pardoned, like the dog of the Seven Sleepers which, though it be all skin and bone, will nevertheless be admitted to Paradise.

In his preface, Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis.

These he entitles: *Ketab Sharh al-Qalb* (*The Exposition*

of the Heart), *Ketab Kashf al-Asrar* (*The Revelation of the Secrets*), and *Ketab Ma'refat al-Nafs wa'l-Rabb* (*The Knowledge of the Self and of the Lord*). No clue is given here to the authorship of these works, but Attar refers in one other context (II, 99) to the *Sharh al-Qalb* as a book of his own composition; see also Attar's introduction to his own *Mukhtar-Namah*.

It may, therefore, be deduced that Attar was the author of the other two titles. No copy of any of the three has so far been recovered. Attar wrote 96 Episodes in his book *Tadhkerat al-Awliya*, as follows.

1. Ja'far al-Sadeq
2. Owais al-Qarani
3. al-Hasan al-Basri
4. Malek ibn Dinar
5. Mohammad ibn Wase'
6. Habib al-'Ajami
7. Abu Hazem al-Makki
8. Otba al-Gholam
9. Rabe'a al-'Adawiya
10. al-Fozail ibn 'Iyaz
11. Ebrahim ibn Adham
12. Beshr al-Hafi
13. Dho 'l-Nun al-Mesri
14. Abu Yazid al-Bestami
15. Abd Allah ibn al-Mobarak
16. Sofyan al-Thauri
17. Shaqiq al-Balkhi
18. Abu Hanifa

19. al-Shafe’i
20. Ahmad ibn Hanbal
21. Dawud al-Ta’i
22. al-Mohasebi
23. Abu Solaiman al-Dara’i
24. Mohammad ibn Sammak
25. Aslam al-Tusi
26. Ahmad ibn Harb
27. Hatem al-Asamm
28. al-Tostari
29. Ma’ruf al-Karkhi
30. Sari al-Saqati
31. Fath al-Mauseli
32. Ahmad ibn Abi ‘l-Hawari
33. Ahmad ibn Khazruya
34. Abu Torab al-Nakhshabi
35. Yahya ibn Mo’adh al-Razi
36. Shah ibn Shoja’ al-Kermani
37. Yusof ibn al-Hosain al-Razi
38. Abu Hafs al-Haddad
39. Hamdun al-Qassar
40. Mansur ibn ‘Ammar
41. al-Antaki
42. Abd Allah ibn Khobaiq
43. al-Jonaid
44. Amr ibn ‘Othman al-Makki
45. Abu Sa’id al-Kharraz
46. Abu ‘I-Hosain al-Nuri
47. Abu ‘Othman al-Hiri

48. Ibn al-Jalla’
49. Rowaim
50. Ibn ‘Ata’
51. Ebrahim al-Raqqi
52. Yusof ibn Asbat
53. al-Nahrajuri
54. Somnun
55. al-Morta’esh
56. Mohammad ibn al-Fazl
57. al-Bushanji
58. al-Termedhi
59. Abu Bakr al-Warraq
60. Abd Allah ibn Monazel
61. Ali ibn Sahl al-Esfahani
62. Khair al-Nassaj
63. Abu Hamza al-Khorasani
64. Ahmad ibn Masruq
65. Abd Allah al-Maghrebi
66. Abu Ali al-Juzajani
67. Abu Bakr al-Kattani
68. Ibn Khafif
69. Abu Mohammad al-Jorairi
70. Al-Hallaj
71. Abu Baker wasti
72. Abu Omeru Naqil
73. Jafer Jildi
74. Abul Khair Qatah
75. Abu Abdallah Mohamed Bin Hussain
76. Abu Ishaque Garzoni

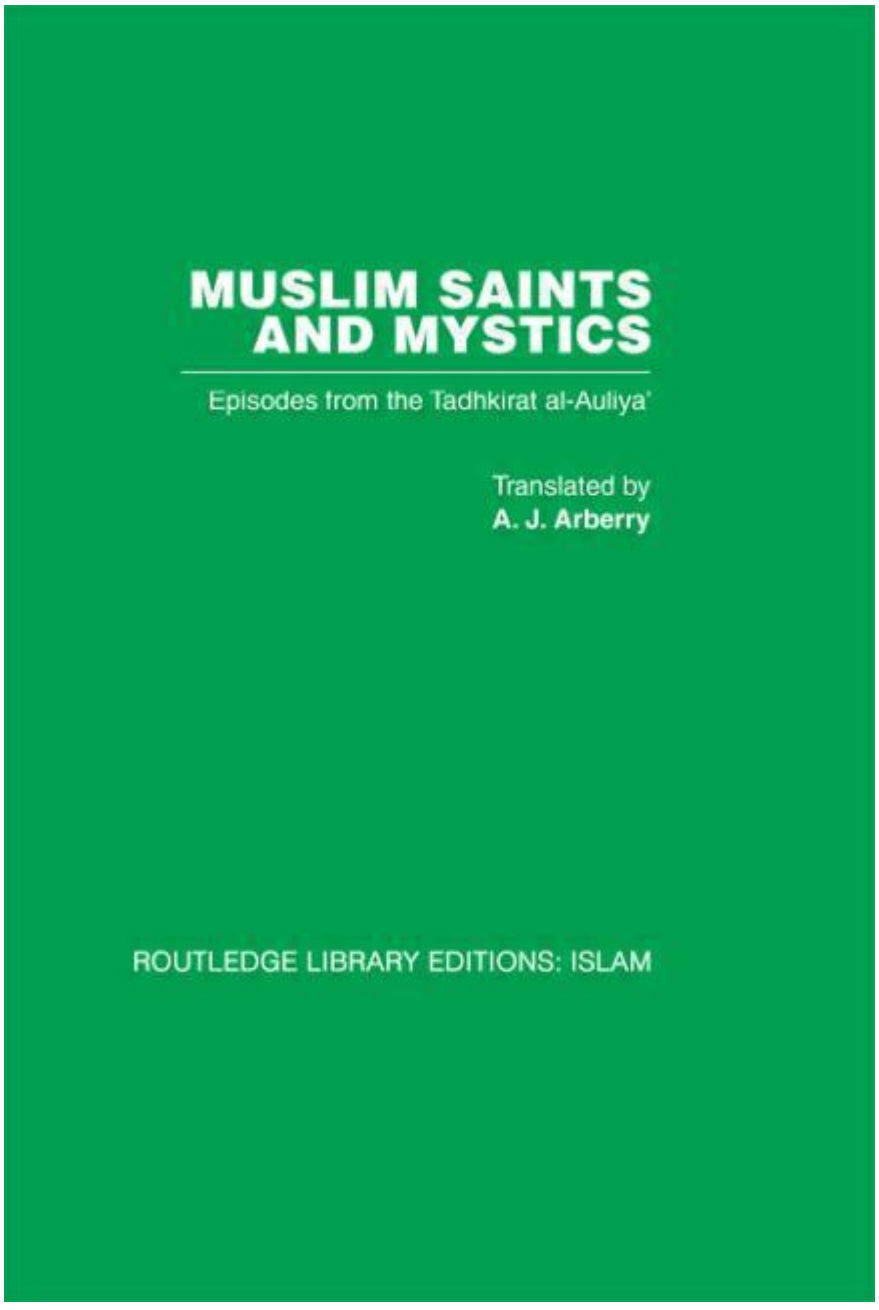
77. Abul hasan Qarqani.
78. al-Shebli
79. Abu Nasser Siraj
80. Abul Abbas Qasab
81. Ebrahim al-Khauwas
82. Memshad al-Dinawari
83. Abu Ishauqe Ibrahim Shebani
84. Abu Baker Sayedlani
85. Abu Hamza Mohammd Bin Ibrahim Baghdadi
86. Abu Ali Daqaq
87. Shaikh Abu Ali Saqfi
88. Abu Ali Ahmed Rudbari
89. Shaikh Abul Hasan Ali Jafri
90. Abu Osman al-Maghrabi
91. Shaikh Abul Abbas Nahwandi
92. Abu Omeru Ibrahim Zajaji
93. Sheikh Abul Hasan Saiq
94. Abul Qasim Nasarabadi
95. Abul Fadhel Hasan Sarqasi
96. Abul Abbas Alsayari

Thirty-Eight Episodes translated by A. J. Arberry

An abridgement, translated by A. J. Arberry, of Attar's only known prose work *Tadhkerat al-Awliya* (*Muslim Saints and Mystics*) which he worked on throughout much of his life was available publicly before his death. Arberry's translation is an abridgement, consisting of only the following chapters.

https://www.crcpress.com/Muslim-Saints-and-Mystics-Episodes-from-the-Tadhkirat-al-Auliya-Memorial/Attar/p/book/9780415442565

1. Muslim Saints and Mystics: Episodes from the Tadhkirat al-Auliya' (Memorial of the Saints)



Preview this Book

Muslim Saints and Mystics: Episodes from the Tadhkirat al-Auliya' (Memorial of the Saints)

1st Edition

Farid al-Din Attar

Hardback
£124.00

eBook
£33.59

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from £21.00

Routledge

Published November 29, 2007

Reference - 302 Pages

ISBN 9780415442565 - CAT# RU49614

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• Description

Summary

This is a major work of Islamic mysticism by the great thirteenth-century Persian poet, Farid al-Din Attar. Translated by A J Arberry, Attar's work and thought is set in perspective in a substantial introduction.

The details of 38 episodes are which are added in this book is as follows.

3. Hasan of Basra

4. Malek Ibn Dinar
6. Habib al-Ajami
9. Rabe’a al-Adawiya
10. Al-Fozail Ibn Iyaz
11. Ebrahim Ibn Adham
12. Beshr Ibn al-Hareth
13. Dho ‘l-Nun al-Mesri
14. Abu Yazid al-Bestami
15. Abd Allah Ibn al-Mobarak
16. Sofyan al-Thauri
17. Shaqiq of Balkh
21. Dawud al-Ta’i
22. al-Mohasebi
26. Ahmad Ibn Harb
27. Hatem al-Asamm
28. Sahl Ibn Abd Allah al-Tostari
29. Ma’ruf al-Karkhi
30. Sari al-Saqati
33. Ahmad Ibn Khazruya
35. Yahya Ibn Mo’adh
36. Shah Ibn Shoja’
37. Yusof Ibn al-Hosain
38. Abu Hafs al-Haddad
43. Abo’l-Qasem al-Jonaid
44. Amr Ibn Othman
45. Abu Sa’id al-Kharraz
46. Abul-Hosain al-Nuri
47. Abu Othman al-Hiri
50. Ibn Ata

54. Somnun
58. al-Termedhi
62. Khairal-Nassaj
67. Abu Baker al-Katani
68. IbnKhafif
70. al-Hallaj
78. al-Shebli
81. Ebrahimal-Khauwas

And the above episodes are available on many websites.

Tadhkerat al-Awliya is a biography of Muslim saints and mystics. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words, 'I am the Truth' in a state of ecstatic contemplation. Attar wrote 114 pieces, the same number of *suras* in the holy book of Quran. About 30 of his works survived.

Influence on Rumi

Attar died fleeing the Mongol hordes under Genghis Khan. Just before his death, Attar met a young poet, Rumi, to whom he gave some of his philosophical poems. Rumi perpetuated and added to the philosophical development of Sufism and the understanding of Attar.

Attar is one of the most famous mystic poets of Iran. His works were the inspiration of Rumi and many other mystic poets. Attar and Sanai were two of the greatest influences on Rumi in his Sufi views. Rumi has

mentioned both of them with the highest esteem several times in his poetry. Rumi praises Attar as follows.

‘Attar roamed the seven cities of love—We are still just in one alley.’

Rumi’s Mausoleum in Kunya,Turkey.

The Second Episode about Owaise of Qarni

In *Tadhkerat al-Awliya*, Attar wrote the second episode about Owaise of Qarni, and in the famous book of poetry, *Masnavi* by Jalaleddin Rumi, the following is said by Prophet Muhammad about Oveys Gharni.

The prophet Muhammad says that the breeze brings

o’men
The divine perfume from Yemen.
The scent of ramin comes from Oveys
The fragrance of God from Oveys.
Ovey’s heavenly perfume from God,
Overjoyed the heart of the prophet of God.
Forsaking his mortal being willingly
That earthly (Oveys) become heavenly.

Publication note for the second episode by David Rosenbaum of the New York Times

Farid al-Din Attar is considered one of the pre-eminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the twelfth and thirteenth centuries C.E. Born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime, he is believed to have written approximately nine books, including such famous works as the *Mantiq al-Tayr* (*The Conference of the Birds*) and the *Ilahi-Nama* (*The Book of God*).

Muslim Saints and Mystics is an abridgement, translated by A. J. Arberry, of Attar’s only known prose work, *Tadhkerat al-Awliya*, which he worked on throughout much of his life and which was available publicly before Arberry’s death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words, ‘I am the Truth’ in a state of ecstatic contemplation.

Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed Abdul Hafeez B.com., Hyderabad India omitted in Arberry's text, is available at the following link: Owaise al-Qarani.

Website on which the second episode is available

Owaise of Qarni

113k - Adobe PDF - View as html

Owaise of Qarni, trans. from Urdu to English by Mohammed Abdul Hafeez B.Com, Hyderabad, India, reference book.

http://www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf

As a pharmacist. Attar was a pen name which he took for his occupation. 'Attar' means herbalist, druggist or perfumist, and during his lifetime in Persia, much of medicine and drugs were based on herbs. Therefore, by profession, he was similar to a modern-day town doctor and pharmacist.

Three phases of Attar's creativity

Classification of the various works by these two criteria yields virtually identical results. The German orientalist Hellmut Ritter at first thought that the problem could be explained by the spiritual evolution of the poet. He distinguished three phases of Attar's creativity:

- Works in which mysticism is in perfect balance with a finished, storyteller's art.
- Works in which a pantheistic zeal gains the upper hand over literary interest.
- Works in which the ageing poet idolizes Imam Ali ibn Abu Talib while there is no trace of ordered thoughts and

descriptive skills. Ritter surmised that the last phase, that of old age, was coincidental with a conversion to Shi'ism. However, in 1941, the Persian scholar Nafisi was able to prove that the works of the third phase in Ritter's classification were written by another Attar who lived about two hundred and fifty years later at Mashhad and was a native of Tun (source: Internet search).

The English translation history of the book Tadkera Awiliya

In English, there are three partial translations of the Tad̲kera. The first, by Bankey Bahari (Lahore, 1965) and who translated only 62 episodes very briefly and the second, a more accurate one, by Arthur J. Arberry, (London, 1966) and which was a abridge edition of 38 episodes. This translation also contains detailed bibliographic information and supplies a most valuable list of sources and analogues for the various anecdotes and aphorisms at the beginning of each separate chapter. A translation by Paul Losensky of Indiana University is forthcoming in 2004 edition of 28 episodes only with a good introduction. Other translations are mentioned in the general bibliography below.

The third translation by Mohammed Abdul Hafeez from Hyderabad India and his book published by A.S. Noordeen Malaysia in the year 2014 edition of 58 episodes.

Conclusion

Upon checking of the above translations of the book Tazikira Auliya of Farid Eldin Attar it is noticed that no any translator did not do all 96 episodes in their books.

If anybody wants to study complete book in the standard language then he has to study the following two books then he can able to study all 96 books so, for this reason, these two books are very popular. The details of episodes of these two books are as follows.

1. Tazkira Auliya translation by Arthur J. Arberry 38 episodes
2. Tazkira Auliya translation by Mohammed Abdul Hafeez 58 episodes

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Tazkira Auliya by Farid Eldin Attar =96 episodes in Persian language

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There is much confusion about this book and nobody did not have information in this matter. Even many publishers and scholars did not have any information on this matter.

For this reason A. S. Noordeen Malaysia has taken 10 years to publish my book Muslim Saints and Mystics of Farid Eldin Attar for getting the information from my

side.

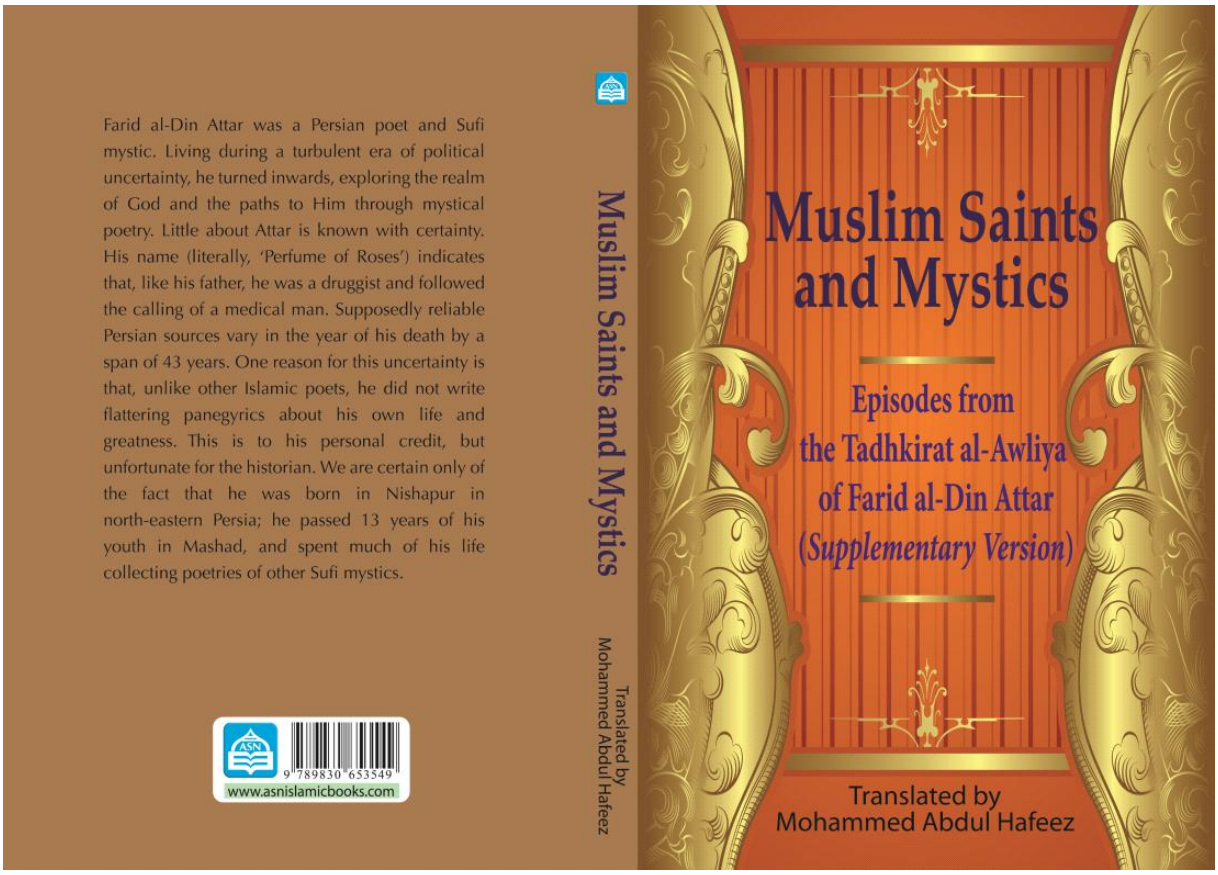
In the year 2014 A.S. Noordeen Malaysia has published book Tadkera Awiliya translated by Mohammed Abdul Hafeez from Hyderabad India in which there are found 58 episodes which were not translated by Arthur J. Arberry and this book is available on Amazon.com and Archive.org and there is good preface in the book with historical information of the book which is found in it. The book's link is as follows.

https://archive.org/details/102579013TazkaraTulAuliaMemoriesOfTheSaints_201712/page/n21

An Ad for my book

Muslim Saints and Mystics'
Episodes from the *Tadhkirat*
***al-Awliya* of Farid al-Din Attar**

Is already released and its selling price is RM 35.00 per copy and which can be had directly from Malaysia from the below address. This book was first published by AS Noor Deen in the year 2014.


Farid al-Din Attar was a Persian poet and Sufi mystic. Living during a turbulent era of political uncertainty, he turned inwards, exploring the realm of God and the paths to Him through mystical poetry. Little about Attar is known with certainty. His name (literally, 'Perfume of Roses') indicates that, like his father, he was a druggist and followed the calling of a medical man. Supposedly reliable Persian sources vary in the year of his death by a span of 43 years. One reason for this uncertainty is that, unlike other Islamic poets, he did not write flattering panegyrics about his own life and greatness. This is to his personal credit, but unfortunate for the historian. We are certain only of the fact that he was born in Nishapur in north-eastern Persia; he passed 13 years of his youth in Mashad, and spent much of his life collecting poetries of other Sufi mystics.
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Translated by Mohammed Abdul Hafeez
Muslim Saints and Mystics
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Translated by Mohammed Abdul Hafeez

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An Ad for my another book
Muslim Saints and Mystics'
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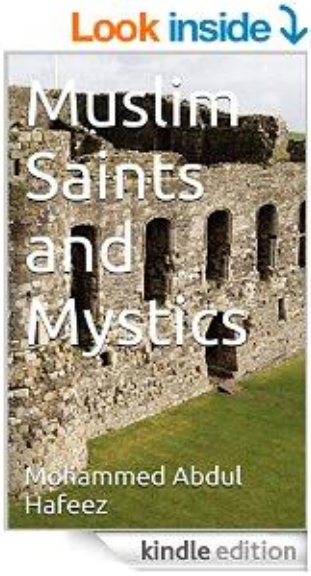
(Supplementary version)



This book is already released by Amazon books U.S.A. during the year 2014 and its selling price is USD 5.00 per copy and which can be had directly the from the below address.

In this book three lengthy episodes of Farid al-Din Attar's book '*Muslim Saints and Mystics'are* added and in which world famous episode about Sheikh Abul Hasan Qarqani is available and it is informed of the general public and other learned persons of knowledge of saints and mysticism that the biographical details of Sheikh Abul Hasan Qarqani are not found except in this episode of this book. Address is given as follows from which this book can be had directly.

Amazon.com

In this book, translation of the following 58 episodes omitted in Arberry's text are included which are as follows.

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Reference books:

1. Sheikh Farid al-Din Attar, *Tazkeratul Aoulia* (*Book of Muslim Saints and Mystics*), Urdu trans., Majedi Book Depot, Kanpur, 1383 A.H., India.
2. Sheikh Farid al-Din Attar, *Tazkeratul Aoulia* (*Book of Muslim Saints and Mystics*), Urdu trans., Anwar Book Depot, New Delhi, India.

Some links of the book on which this book is available.

https://www.google.com/search?q=tadhkirat+al-auliya&rlz=1C1CHBD_enIN810IN810&oq=TADHKIRATAL+AULIYA+&aqs=chrome.2.69i57j35i39j0l2.19775j0j7&sourceid=chrome&ie=UTF-8

THE END.